

The Republican.

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GRAND AND GLORIOUS PROGRESS OF REVOLUTION—NAPLES FREE.

The age of Revolution has approached, the eyes of men are beginning to open, and despotism must succumb. Scarce has our astonishment subsided at the revolution of Spain, but we are further surprised at a revolution, still more astonishing, still less expected, in Naples. Thus has fallen the last of the Bourbon despots. I say fallen, because, when a wicked man that has possessed power is once placed under restraint, and rendered harmless, he might be fairly said to have fallen: he is no longer a beast of prey, but a tamed monster, and an amusing and important spectacle exhibited to the example of the whole earth, with his teeth drawn and his claws pared. The unanimity that has characterized the revolution at Naples, must fill every remaining despot with terror, and palsy all their energies, even amidst a standing army. When an army has the sense to side with the people over whom it is intended to tyrannize, a King becomes the most abject reptile on the face of the earth. He is the centre of ignobility, and is abhorred and scouted both by honest and dishonest men. Such scenes as have been exhibited in Spain and Naples must be progressive, they cannot be shaded and discolored, but are alike brilliant to the nearest and most distant view. Already we are told that the French government has prohibited the publication of the particulars of the Neapolitan revolution, in the public papers! What folly! It will run through the French nation like the gliding breeze, and cheer and enlighten every bosom. What avails the censorship of France, or the disgraceful statutes of Britain? It is sufficient that the editor of a paper now records passing events. Comment is

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almost superfluous on them. They speak for themselves; the French and the British nations are not a jot the less enlightened for the censorship of the one, or the disgraceful statutes of the other. A silent and smiling communication now passes between man and man, at what is now going on, and the natural picture is so strong and expressive, as not to need printed argument for its explanation, or an index to its object and purport. We may now smile securely at the efforts of despotism; its powers are rendered nugatory by the sudden change which the matter of its machine has experienced. We may now throw a sarcastic jeer at the holy alliance, and tauntingly bid it lay aside the veil of its mystery. It is impotent, it is harmless, and if its royal members can find pleasure in its continuance, I say, let them have this last consolation to keep them from suicide, or that gnawing despair which is worse than death.

I now lay before the reader all the particulars that have hitherto transpired on this most important event. The writer of the following extract heads his letter. "A day ever to be remembered in history."

"This letter announces to you no less an event than a change in the government of this country. You were before aware of the discontent existing in the provinces, on account of the imposition of the *Fundaria*, and of the little encouragement given to the exports of native productions; but you were not aware to what a degree this discontent had infected all classes, and even the ranks of the army. The organization of the camp at Sessa may be reckoned the immediate cause of all that has occurred, as it appears that it not only gave to the troops an opportunity of concerting their measures, but brought them into contact with the provinces, and assured them of the community of sentiment in the great mass of the population. The whole thing has been so sudden, that it is difficult to ascertain exactly how it began or who took the lead in the operation. According to the best accounts, there is reason for believing that the first movement was made by a body of cavalry stationed at Nola, to the number of about 150 men, who suddenly and without orders quitted their post and marched in a body for the mountains of Avellino. Whether the result of previous understanding or not, is unknown; but the alarm of this march spread with the rapidity of lightning: detachments of infantry marched out to join them, and every peasant who could muster a firelock or an offensive weapon of any description, followed their example. This mixed assemblage then proceeded towards the pass leading to Apulia, of which they took possession. They found there a military chest containing 22,000 ducats, which they appropriated to their own use, but gave an acknowledgment in due form to the party from whom they took it. The news of this insurrection having reached Naples, caused the greatest alarm, and some Generals were sent off by the King to parley with the mutineers, and learn what objects they had in view. A council was immediately

called at the Palace, to deliberate on the mode of proceeding: while they were in the act of deliberating (this was yesterday afternoon), two regiments, one of infantry, the other of dragoons, quartered about a mile from the town, marched off with arms and baggage, but in the most perfect order, to join the insurrectionary troops. An intimation was then brought to the King from the head-quarters of the insurgents, that they demanded a free constitution, similar to that which had been adopted in Spain. Preparations were made to oppose and to reduce this spirit; but it was discovered, on sounding the disposition of those troops who had not yet declared against the government, that they all at heart were imbued with the same sentiments, and that they could not with safety be led against their comrades. This state of things was reported to the King, on which he gave way, and declared his consent to the condition proposed. Couriers were sent off to the troops early this morning, to announce this change; and papers were exhibited on the walls of the city, declaring the King's intention to publish a constitution or form of free government in seven days. Where this would have ended, but for the timely concession that has been made, it is impossible to say; for the spirit spread through the soldiery with such rapidity, that even St. Elmo was deserted by its garrison. The general appearance of the city during the interval between the parley with the troops, and the King's resolution to accede to their wishes, was most singular. Every face was marked by anxiety, and denoted the expectation of some dreadful event. When the joyful change was known, nothing was to be seen or heard but the most lively testimonies of pleasure. Groups paraded the streets with shouts of *Viva! Viva!* and these were by no means of the lowest or lower classes. I saw two officers in the uniform of generals who joined in the exultation. There was a very general cry for the appearance of the King on the balcony of the palace, but he did not show himself. This is the birth-day of the hereditary prince, and to-night we shall have a grand illumination."

Extract of another letter, same date:—

"It is now about a week ago since a very general spirit of fermentation and discontent was observed in the province of Salerno; and last Sunday we heard that a whole regiment of cavalry had deserted, and posted themselves near Nola. Shortly after, all the troops were put in motion against them, but it was discovered that disaffection prevailed, and that no reliance could be placed upon them, which made it evident that coercive measures would be of no use, but that every means must be tried to conciliate matters; the more so, as it was believed that discontent, more or less, prevailed in all the provinces. Things were carried on in this way till yesterday, when the King, having been told that a free constitution was the universal wish of the people, declared that he would give it to them voluntarily, and immediately issued a proclamation, promising to publish it in a week. It is said that an affecting scene has taken place at the palace. When the King declared his intention, the hereditary prince, who is just arrived from Sicily, fell at the feet of the King, and in tears thanked him in the name of the people, exclaiming, "You have saved the country." It only remains for the insurgent troops, so they were then called, but now the Patriots, to return to their duty, which they will do as soon as they know the terms of the constitution, which they wish to be as near as possible to that of Spain.

The city has been for some days past in extreme agitation. The Civic (city volunteers) have been continually on duty. At this moment there are thousands and tens of thousands, parading the streets near the Palace, and shouting *Vivas!* to the King and Constitution. We think that all will proceed quietly, and end safely."

In a few days we may expect to hear that this disposition has run throughout Italy, and I am inclined to think, that neither the Alps, Apennines, or Pyrennees, can confine it. The spirit of liberty is like the electric fluid—it is one and the same thing: it is the life of man. Property without liberty is a farce—it cannot be enjoyed; for liberty must be the basis of property to derive a full enjoyment from it. Thanks to the Spanish army, it has held out a noble example, and which now appears likely to be imitated. The affair of Naples seems even an improvement on that of Spain, and verifies a former observation which I made and repeated, that each succeeding revolution will be less terrific than the former one. The sound of the word revolution, has struck terror into the weak minds of thousands, since the commencement of that in France. It has been deemed synonymous with bloodshed, assassination, and every thing that can be conceived to be horrible; but I trust we shall shortly find it the most agreeable word in our vocabulary. Reform is revolution; and when I hear a man say we want reform, and not revolution, I look at him as I would at a prating parrot, that has the gift of utterance, but neither understanding nor comprehension—a man who plays upon words without attaching any meaning to them, and is delighted with sounds, however discordant and idle. There is not a more simple and more intelligible word in the English language, than *revolution*, nor a word that has ever been more misinterpreted. It should have always been a word of pleasure, as every thing in nature revolves; and by its revolutions, harmony and perfection is established. Every thing that is stagnant corrupts and putrifies, both in the moral and the physical world, therefore, revolution becomes as essential to life and health, as to happiness. Priests and hypocrites have made it a word of terror; and, as in all other instances, have subverted this most simple and natural word, to the worst and basest of purposes. Their day is gone by, and the word revolution shall be uppermost, even at the tea tables of the fair sex. This is the age of revolutions; and all the old systems of government that were first established by robbers, must and will give way to the representative sys-

tem. To oppose the progress of liberty by armies, is no longer practicable, and what can a despot find as a substitute? Nothing. Then liberty must triumph, and when established, will flourish for ever.

The Cortes of Spain has opened its Session, and, although I cannot but admire what has taken place in that country, still I grieve to think that there is such a thing as a King left, to turn it into ridicule. Whoever has read the speech of the King to the Cortes, and the short reply that was made to it, must feel convinced that it is replete with the most glaring falsehood and absurdity. Where there is a King there must be flattery, they are born and nursed in flattery, and cannot live without it; and moralists have ever taught, that flattery is the worst of crimes. I do not despair of a further improvement in Spain, as their constitution is founded on that powerful and self-renovating basis, that it cannot increase its errors: but I must confess, that I threw down the paper which detailed the particulars of the King's visit, and his speech, with disgust, and should have blushed to have been a member of the assembly, to have had to countenance such language, which every individual in the educated world must have known to be both fulsome and false. However, they have made one step towards improvement, and I for one am so far content.

There appears to be a strange disposition in the British army, such as was never known before. In a provincial paper published at Sherborne, I last week saw it mentioned, that the first regiment of foot-guards had refused to turn out for a review! That twenty-two of the most refractory had been sent to a guard-house, and the review, which was intended to have been honoured with the royal presence, was obliged to be deferred! How does this tally with the late general order issued by the Commander-in-chief? He said, that with the exception of a few discontented instigators in one of the battalions of the third regiment, the foot-guards were in the highest state of discipline and satisfaction. The first regiment have given him an answer, they have contradicted his assertion, and that within a month of the issuing of the general order. There have been times when such a conduct as has lately been displayed in the guards, would have caused half of them to be shot, and the other half to be banished to some rock in the ocean: but now they are masters and appear to do

just as they like. *Refuse to turn out for a review!* Why this is a revolution, why need we look abroad for it?

A few days after we are told that the King intended to review the horse-guards, but that the gout, the weather, or some other nonsensical excuse, prevented him, although his equipage and guards attended in the same manner as if he had been present!!!

To be sure the spirit of dissatisfaction has not reached his Janizaries: it cannot be, I will not believe what the newspapers endeavour to insinuate! A summer's shower prevent the King from reviewing his favourite guards? Impossible! It must be false! The King must have had the gout in the heart to have occasioned such a circumstance, to say that it is the gout in the hand is worse than sedition—it is high treason! One day we are told that the Commander-in-chief had quarrelled with the King, and was about to espouse the cause of the Queen; another day, that the King was about to retract and avow repentance for his late conduct to the Queen; and every day something or other new. Lord Castlereagh's respectable part of the press is become ten times more seditious and blasphemous than the twopenny trash ever was. The Lord's anointed is vilified in the most daring manner. It will be necessary before the Parliament is prorogued, to pass half a dozen new statutes to keep the newspapers in order, or social order will be in more danger than ever. The newspapers are become the very vehicles of treason, and all that is sacred is by them set at nought and ridiculed. A censorship, Lord Castlereagh! a censorship, and your lordship as sole censor, will be the thing:—see all the paragraphs before they are printed, or by heaven and hell you are in danger. Your very friends are beginning to bark at you and your royal master, and what must be expected to follow this? What are you about, Castlereagh; your holy alliance defeated abroad, and all your exertions paralysed at home! This looks strange, and to you must end strange, unless you shew your commission from above and work a few miracles.

R. CARLILE.

Dorchester Gaol, July 24, 1820.

A PICTURE OF MONARCHY,

With a few observations on its absurdity, and its disgrace to a society of rational beings.

There cannot be a more favourable time than the present, to exhibit to the people of Great Britain, a true picture of that worm, monarchy, which has so long preyed upon their vitals, as to leave them consumptive, meagre, and squalid. At a moment when it displays itself in a stronger light than usual, by encreasing its expences amidst the crying miseries of the people, and in outraging their feelings, and putting their virtues to the blush, by its glaring vices, and profligacy, it is probable, and much to be hoped, that the people of these countries will begin to reflect on its utility or injury to the nation at large. The picture from which I copy was drawn in the reign of William the Dutchman, and since that time, the reader will feel assured, that nothing has been lost of what then existed, nor any effort omitted to augment the absurdity and expence! Since that time we have had added to the store, not only all the nonsense which exists in the Courts of Europe from St. Petersburg to Lisbon, but our present king has enriched the store by importing every thing that was to be found in Asia, from Pekin in China to Constantinople. That excellent and important publication lately published, entitled *The Black Book*, has amply laid down the expences and influence of monarchy, but my business is to paint the absurdities, the *minutiae* of the Royal Household, which that publication does not embrace fully.—The household is under the superintendence of three great officers, the Lord Steward, the Lord Chamberlain, and the Master of the Horse.

The Lord Steward is the principal officer of the king's household. To whom the state of the house is committed, to be ruled by his discretion, and all his commands in court to be obeyed and observed. His authority reaches over all officers and servants of the king's house; except those of the king's chamber, the stable, and the chapel.

He is a white-staff officer, and the white-staff is taken for a commission. In the king's presence he holds it up in his hand; and at other times, when he goes abroad, it is carried by a footman bare-headed. Upon the king's death, he breaks his staff over the king's hearse, and thereby discharges all court-officers under him.

To take the accounts for all expences of the king's household there is a place at court called the counting-house. And in this house is

kept that ancient court of justice called the green cloth, of a green cloth whereat the court sits.

The officers that sit in the counting-house, and at the board of green cloth, with their respective salaries, are, besides the lord steward in chief, the treasurer and cofferer of the household, the comptroller, the master of the household, two clerks of the green cloth, and two clerks comptrollers.

Among which the lord steward, the treasurer, and the comptroller are usually of the king's privy council; and the two last are also white-staff officers.

Their office in the counting-house is there to sit day by day, to take the accounts for all expences of the king's household, to make provisions for it, to make the payments, and such orders as they think fit for the servants.

In short, to them is committed the charge and government of the king's house; with power to correct all the servants therein that shall any way offend; and to keep the peace not only within it, but within the verge of the court. And, whereas the king's servants are free from arrest, the creditors of such as are backward to pay have no other way for payment, but to make their application to the board of green cloth.

In the lord steward's absence, the treasurer has power, with the comptroller and steward of the marshalsea, (by virtue of their office, and without commission) to hear and determine treasons, felonies, and other crimes committed within the king's palace; and that by verdict of the king's household. And, if any servant within the check-roll be found guilty of felony, he is incapable of the benefit of the clergy.

The comptroller's office is to control the accounts of the green cloth.

The cofferer pays the wages to the king's servants, above and below stairs; and for the household provisions, according to the allowance and direction of the green cloth. He has also a particular charge and oversight of the inferior officers of the king's house.

The master of the household surveys the accounts of the house.

The clerks of the green cloth sum up all bills of comptrolment, parcels, and breviments. And the two clerks comptrollers do let and allow them.

But, besides the aforesaid officers belonging to the counting-house and green cloth, there are inferior officers and servants, relating to the same, viz. two yeomen, two grooms, a messenger.

In the inferior offices below stairs, all under the lord steward, there is,

In the bake-house,—A clerk, two yeomen, two grooms.

In the pantry,—A gentleman and yeoman, a yeoman mouth to the queen, three grooms.

In the cellar,—A sergeant, a gentleman and yeoman, a yeoman

mouth to the queen, and keeper of the ice and snow, two joint-grooms, a yeoman field to the king, a yeoman field to the queen, a groom.

In the buttry,—A gentleman and yeoman, a yeoman, three grooms.

In the spicery,—Two joint clerks, a purveyor.

In the chandlery,—A sergeant, two yeomen, three grooms.

In the confectionary,—Two yeomen, two grooms.

In the ewry,—Two yeomen, two grooms.

In the laundry,—A laundress of the table and household linen.

In the king's privy kitchen,—A chief clerk, a second and third clerk, a master cook, a yeoman of the mouth, a yeoman pottager, two grooms, two children, two scowerers, six turn-broaches, one door-keeper.

In the queen's privy kitchen,—A master cook, a yeoman of the mouth, another yeoman, two grooms, two children, two scowerers, four turn-broaches, one door-keeper.

In the household kitchen,—A master cook, a yeoman, a groom, two children, two scowerers, four turn-broaches, a door-keeper.

In the larder,—Two yeomen, three grooms.

In the acatry,—A sergeant, two joint clerks, a yeoman of the salt stores.

In the poultry,—A clerk, a yeoman, two grooms.

In the scalding-house,—Two yeomen, two grooms.

In the pastry,—A clerk, two yeomen, two grooms, a child, a salary-man, a turner.

In the scullery,—A clerk, two yeomen, two grooms, two pages, three children, two pan-keepers.

In the wood-yard,—A clerk, a yeoman, two grooms.

In the almonry,—The lord almoner, a sub-almoner, a yeoman, a groom.

In the verge,—A clerk, a coroner.

Harbingers,—Two gentlemen harbingers, five yeomen harbingers.

Porters at the gate,—A sergeant porter, three yeomen, three grooms.

Cartakers,—Three yeomen, three grooms.

Officers of the hall,—A marshal, three waiters. To which add, a cock and crier, four groom purveyors of long carts, two bread-bearers, two wine-porters, a yeoman porter at St. James's.

So far we have gone through the offices that are under the lord steward. Next to whom is the lord chamberlain, also a white-staff officer; who has the oversight of all officers and servants belonging to the king's chamber, and above stairs. Except the precincts of the king's bed chamber, which is wholly under the groom of the stole.

He has also under his charge the officers both of the standing and removing wardrobes, the heralds, pursuivants, and sergeants at arms, the king's physicians, surgeons, and apothecaries, barbers, the revels, music, comedians, huntsmen, messengers, and tradesmen retained in

the king's service. And, which is unusual in other kingdoms, he has (though a layman) the oversight of the chaplains.

To him also belongs the oversight of charges of coronations, marriages, entries, cavalcades, funerals, and other like solemnities; of all furniture in the parliament, and in the rooms of addresses to the king, &c.

The officers and servants under the lord chamberlain.—A vice-chamberlain, three cup-bearers, four carvers, three gentlemen sewers, two esquires of the body.

Belonging to the privy chamber, forty eight gentlemen, in ordinary, four gentlemen ushers, four daily waiters, eight quarter-waiters, four grooms.

To the presence chamber.—Four gentlemen ushers, daily waiters, eight gentlemen ushers, quarter-waiters, two barbers, four pages.

Amongst which the gentlemen ushers daily waiters attend next to the king's person; and, after the lord chamberlain and the vice-chamberlain, they order all affairs.

The chief of them is called the black-rod, from a black staff which he bears in his hand.

To the great chamber.—Fourteen grooms, or messengers.

As to the bed-chamber.—It is under the peculiar direction and conduct of the groom of the stole, so called from the Latin stola, a robe of state, or long robe. His office is to put on the king's first garment or shirt every morning, and to order the things of the bed-chamber*. He is the first gentleman of the bed-chamber, whereof there are nine in all.

They are usually of the prime nobility. And their office in general is to wait, each of them in his turn, one week of nine, in the king's bed-chamber; where they lie by the king, on a pallet-bed, all night. They also wait upon the king, when he eats in private; for then the cup-bearers, carvers, and sewers do not wait.

Next to the gentlemen of the bed-chamber, are seven grooms, and six pages.

Amongst the other officers and servants of the king's house are also reckoned,

The master of the great wardrobe, a superior and independent officer. This is a great office, made by King James I. a corporation, (or body politic) for ever. An office which furnishes the court and foreign ambassadors houses at their first arrival here with beds, hangings, and other necessities; that makes provisions for coronations, marriages, and funerals: that provides presents for foreign princes and ambassadors, cloths of estate, and other furniture for the Lord Lieutenant of Ireland, and all his Majesties ambassadors abroad.

* Can any thing be conceived more truly ridiculous than this that the king cannot throw his own shirt over his shoulders. Common decency seems to require it.

This is the office which provides all robes for foreign knights of the garter, for the officers of the garter, coats for heralds and pursuivants at arms, and liveries for his Majesties servants. The king has also out of this office all the linen and lace that he wears. The master of this wardrobe, has under him several officers, and sworn servants to the king. The principal whereof is a deputy, and a clerk. But, besides this great wardrobe, there are divers standing wardrobes at Whitehall, Windsor, Hampton-court, the Tower of London, Greenwich, and other places, whereof there are divers officers, all under the Lord Chamberlain. Lastly, there is the removing wardrobe, which always attends upon the person of the king, queen, and their children; upon ambassadors, christenings, masques, plays, &c. whose officers are also at the Lord Chamberlain's command, viz. a yeoman, a clerk, two grooms, three pages.

To the aforesaid officers add the master of the robes, who has the charge of all his Majesties robes, and wearing apparel. He has under him a clerk, a yeoman, two grooms, a brusher and a page, master of the jewel house, treasurer of the chamber, privy purse, master of the ceremonies, an office instituted by King James I, for the reception of ambassadors and strangers of quality, he has under him an assistant and marshal, a knight marshal, five under-marshals.

Three kings of Arms, the first called Garter, the second Clarencieux, the third Norroy. The Garter's office is chiefly to attend and direct those ceremonies and solemnities that concern the most noble order of the Garter, to marshal the solemn funerals of the knights of that order, and other peers of the realm, and to give directions in all other things relating to arms and appertaining to peerage. Clarencieux, his province is in the counties that lie in the South of Trent, where he properly directs all things relating to arms. And Norroy does the same in the north parts of Trent.

To those three kings of arms, six heralds, four pursuivants, and nine sergeants at arms are subordinate; who give attendance with them at all public solemnities.

A groom porter, whose office is to see the king's lodgings furnished as they ought to be; to find cards, &c. when the king or queen plays, and to decide differences arising at any Game; a knight harbinger, the keeper of the standing wardrobe, a body laundress, a master of the revels, who is to order all things concerning comedies, balls, and masques at court. He has a yeoman under him. A keeper of the king's private armoury, a surveyor of the chamber and dresser, housekeeper at Whitehall, theatre keeper at Whitehall*, two gallery keepers, forty messengers in ordinary, who attend the council and secretaries of state, master of the barges, master of the tennis courts.

* Now converted into a chapel.

There is also a master falconer, a serjeant of the hawks, master of the hart and buck-hounds, and the huntsmen, ranger of St. James's Park, ranger of Hyde-park.

For the king's diversion, there is moreover a fine set of music, consisting of 40 musicians in ordinary.

For physic and surgery, there are four physicians, three apothecaries, two chirurgeons, one to his majesty's person, the other being chirurgeon to the household.

Amongst the king's servants in ordinary, are also reckoned, the poet laureate, hydrographer, library keeper, public notary.

Officers of the Works.—A surveyor general, master of the mechnics, comptroller, pay-master, six clerks of the works, mason, carpenter, sergeant painter, sergeant plumber, bricklayer, joiner, glazier, plasterer.

The third great officer of the king's court is the master of the horse; who has the ordering of all the king's stables, races, and breed of horses, and of all officers and servants belonging thereto. He only has the privilege of applying to his own use some of the king's liverymen; being allowed one coachman; four footmen, and six grooms under the king's pay, and with his livery, to attend his service. At any solemn cavalcade, he rides next behind the king, leading a leer horse of state.

According to the late establishment, commencing from the 1st of April, 1689, the master of the horse is to keep, for his majesty's service, 36 coursers, hunters, and pads, and 42 coach-horses; besides 12 horses for the master of the horse, 4 for the gentleman of the horse, 2 surgeon horses, 2 bottle-horses, and 4 hunting horses. In all 102.

Under the master of the horse there are the following officers and servants, viz. the avener and clerk martial, seven querries, or equeries, three pages of honour, a sergeant of the carriages, a master of the studs, and surveyor of the race, two surveyors of the stables, a riding surveyor, a clerk of the avery, a yeoman of the stirrup, two yeoman riders, a clerk of the stables, a sergeant farrier, a martial farrier, a yeoman farrier, three groom farriers, one esquire saddler, a yeoman saddler, a groom saddler, a coach-maker, four purveyors and granitors, a riding purveyor, one keeper of the mews, three keepers more, two yeomen of the carriages, twelve footmen, four footmen more, for the master of the horse; five coachmen, one coachman more, for the master of the horse; twenty-five grooms, six grooms more, for the master of the horse; one bottle groom, four groom litter-men, one porter of the mews, a gentleman armourer, a page of the back stairs, a messenger.

The accounts of the stables for horse-meat, livery, wages, and other allowances are brought by the avener, being the chief clerk of the avery, to be passed and allowed by the board of the green-cloth.

Thus I have done with the civil part of the court, and conclude it with these three observations. First, that all the king's servants under the charge of the Lord Steward, Lord Chamberlain, or Master of the horse, are sworn to his Majesty by their respective great officer, or their order.

Secondly, 'tis to be observed, that most of the officers at Court are of the gift of their respective chief officers. Which adds much to their greatness, and sometimes to the profits of their places.

Thirdly, that whatever be the salary of a place at Court, it happens often, that the perquisites amount to more than the salary.

So I proceed to the military part of the court, and begin with the band of gentlemen pensioners, first instituted by Henry VII, who guard their majesties within their royal palace.

They are forty in number, besides officers, all of them gentlemen-born, at least ought so to be. And their pay is 100*l.* yearly.

They wait half at a time quarterly in the presence chamber, and with their gilt pole-axes attend the king's person to and from his chapel-royal. But on Christmas, Easter, and Whitsun-days, All Saints, St. George's feast, coronation days, and other extraordinary occasions, they are all obliged, under the penalty of the cheque, to give their attendance.

On the coronation-day, and at St. George's feast, they have the honour to carry up the king's dinner. And at those times the king does usually confer the honour of knighthood on two of them, such as the captain presents to his majesty.

They are not under the Lord Chamberlain, but only under their own officers. The chief whereof is the captain, who is always a nobleman of the realm, or a knight of the most noble order of the garter.

Next to whom is the lieutenant,* the standard-bearer, and clerk of the cheque, who is the pay-master of the band.

By this clerk, all the band and officers, (except the Captain) are sworn, and 'tis his office besides, to take notice of those that are absent, when they should be upon their duty, to provide lodgings for them, and to supply the clerk in his absence, as his deputy, there is a gentleman harbinger.

In short, this band of pensioners is a nursery to breed up young gentlemen,† and fit them for employments both civil and military, as well abroad as at home.

Next to them in the king's palace, is another body to guard their

* Davis, who lately escaped from Giltspur-street prison, on a charge of forgery held this office.

† At the expence of the industrious labourer.

majesties, viz. the yeomen of the guard, who wait in the first room above stairs, called the guard-chamber.

They were wont to be 200, of a larger stature than ordinary, when every one of them was to be six foot high. At present they are but 100, whereof, 24 wait in the day time, and 12 watch by night; and when the king or queen goes abroad, always a party of them attend on foot their royal persons; some with guns, and others with partizans, all with large swords by their sides. They, and the warders of the Tower, have a peculiar habit; viz. scarlet coats and breeches, both guarded with black velvet, the coats only down to the knee, with badges upon them before and behind. Instead of hats, they wear black velvet caps, round and broad-crowned, according to the mode in the reign of Henry VIII.

For their officers they have a captain, a lieutenant, an ensign, a clerk of the cheque, and four exempts or corporals.

The Horse and Foot Guards are also considered to form a part of the Household, under the denomination of Household troops; to these may be added a regiment of priests, who also lurk in every avenue.

So far I have done with the King's Court, which the Queen, as his Royal Consort, has a great share unto. And yet her Majesty has her own court besides to herself, consisting both of men and women, with a suitable revenue to support it. First she has a lord chamberlain, a vice-chamberlain, a secretary, three gentlemen ushers of the privy chamber, two cup-bearers, two carvers, two sewers, three gentlemen ushers, daily waiters, four gentlemen ushers, quarterly waiters, four grooms of the privy chamber, two pages of the presence, one page of the robes, six pages of the back stairs, six grooms of the great chamber, one physician, one apothecary, a clerk of the closet, a treasurer and receiver-general, an auditor-general, the auditor's clerk, the treasurer's clerk, the secretaries clerk, two messengers, a porter of the back stairs, a master of the barges, four and twenty watermen.

Officers and servants of the stables.—A master of the horse, three equerries, two pages of honour, a purveyor, a yeoman rider, a yeoman of the carriages, five coachmen, twelve footmen, three grooms, four chairmen, a bottleman, a groom farrier, a groom saddler, a groom of the stole, and lady of the robes, five ladies of the bed chamber, six maids of honour, six women of the bed chamber, a laundress, a seamstress, and starcher, a necessary woman, a woman to clean the privy chambers.

In a series of Political Disquisitions, I find the following

brief summary of the foregoing offices, with some witty observations, which I here insert:—

Here we find places piled on places, to the height of the tower of Babel. Here we find a master of the household, treasurer of the household, comptroller of the household, cofferer of the household, deputy cofferer of the household, clerks of the household, clerks comptrollers of the household, clerks comptrollers deputy clerks of the household, office keepers, chamber keepers, necessary-house keepers, purveyors of bread, purveyors of wine, purveyors of fish, purveyors of butter and eggs, purveyors of confectionary, deliverers of greens, coffee-women, spicery-men, spicery-men's assistant clerks, ewry-men, ewry-men's assistant clerks, kitchen clerks-comptrollers, kitchen clerk-comptroller's first clerks, kitchen clerk-comptroller's junior clerks, yeomen of the mouth, under yeomen of the mouth, yeomen field, yeomen pottagers, grooms, grooms children, pastry yeomen, harbingers, harbingers yeomen, keepers of snow and ice houses, cart takers, cart takers grooms, bell ringers, cock and cryer, table deckers, water engine turners, cistern cleaners, keeper of fire buckets, and a thousand or two more of the same kind, which, if I were to set down, I know not who would take the trouble of reading them over. Will any man say, and keep his countenance, that one in one hundred of these hangers on is of any real use? Cannot our King have a poached egg for his supper, unless he keeps a purveyor of eggs, and his clerks, and his clerk's deputy clerks, at an expence of 500l. a year? While the nation is sinking in a bottomless ocean of debt? Again, who are they, the yeomen? And who are the under yeomen of the mouth? What is their business? What is it to yeoman a King or Queen's mouth? What is a yeoman field to the King and again to the Queen? Or what is a yeoman pottager? What is the necessity for a cofferer, where there is a treasurer? And, where there is a cofferer, what occasion for a deputy cofferer? Why a necessary-house-keeper both for King and Queen? Could not a King or Queen, even if they had distinct water closets, *keep the key of it in their own pockets?* And my little cock and cryer, what can be his post? Does he come under the King's chamber windows, and call the hour, mimicking the crowing of the cock? This might be of use before clocks and watches, especially repeaters, were invented; but seems as superfluous now, as the deliverer of greens, the coffee-women, spicery-men's assistant clerks, the kitchen comptroller's first clerks and junior clerks, the groom's children, the harbinger's yeomen, &c. Does the maintaining such a multitude of idlers suit the present state of our finances? When will frugality be necessary, if not now?"

The above summary of servants and offices is more modern

than the foregoing, and I should imagine, that in the household of George the Fourth may be found all the new importations from China, to the customs of which country his majesty is so much attached. The Brunswick family have already drained the country of more money than was spent in all the former reigns, from Alfred to Anne. Lord Chesterfield informs us, that George the First was exceedingly hurt even by the weak opposition which he met in parliament, on account of subsidies; and could not help complaining to his most intimate friends, that he had come over to England to be a *begging king*. His vexations was, that he could not command money without the farce of asking for it; for in his reign, as at present, the debates of parliament were but a farce. In Dodington's Memoirs we are assured that George the Second accumulated a private sum of fifteen millions, and even suffered his deceased son, Ferdinand Prince of Wales's debts to go unpaid, and which debts have never been paid even by the son, George the Third. These debts were ninety thousand pounds at home to tradesmen and servants! seventy thousand abroad, besides a debt due to the Earl of Scarborough! Still this Mr. Guelph, who was the grandfather of the present King, made great professions of what he would do for the nation, when he came to the throne, but he happened to pay the debt of nature a little too soon, and left his poor tradesmens' and servants' debts unpaid! He has ever been considered the best of the Guelphs, but his debts have a very awkward appearance. The present King, in his younger days, was considered to resemble him in character, he certainly made liberal promises and professions, and ran into most extravagant debts, which were as often paid by the parliament, with a pretence that the country would by and by reap the benefit of so generous and liberal a King. But how woefully mistaken! The country feels nothing but the effects of his vices. An anecdote of the present King is worthy of being recorded here. When Carlton House was first occupied by his Majesty, then Prince of Wales, his steward sent a message to Mr. Oldham, the furnishing-ironmonger of Holborn-hill, to come to Carlton House and take orders for the necessary stoves and other requisites in his line of business. No attention was paid to the message, and a second came which met the same fate, which circumstance being then communicated to the Prince

Wales, he drove his carriage to the shop of Mr. Oldham and called him out, enquiring the cause that the order of his steward was not attended to; Mr. Oldham replied, that he should have been very happy if he could have prudently supplied his Royal Highness with the articles wanted, but that he wished to avoid doing any business with any persons who made it a practice not to pay their debts. His Royal Highness made no answer, but drove off, self-convicted and ashamed. It is well known that George the Third and his wife accumulated immense treasures, but were never satisfied, neither of them, and always sent their children a begging to the Parliament, either to get their debts paid, or for some additional income. The Brunswick family has been an excessive dear one to Great Britain, and although the industry and commerce of the nation has been wonderful for the last century, still it has not been able to keep pace with the wants of these needy Germans. The earnings of Great Britain, great as they have been, have been entirely drained to support German broils and continental factions. Great Britain would have been a mine of wealth, if a Republican form of government had been established at the expulsion of James, instead of letting the Dutchman walk up the steps of the throne; a man who could have no more pretensions to it, than the Prince of Lucca to the throne of Buenos Ayres at present, and who might be said to have succeeded in a similar intrigue to that lately attempted in behalf of this latter prince, but so successfully and admirably defeated.

I am not aware that my picture will require any further explanation; it is self-evident, and like the sketches of Hogarth, drawn to the life. To those who feel the pressure of the times more than others, I would recommend them to look well into it and read the cause of their distress; to those who still have the means of obtaining the necessaries of life for themselves and families, I would say, examine it well, and consider what your children, if not yourselves, may suffer from the continuance of such a system. To those who would turn their back on my picture, I would say, it is a proof that it is a true one, and that you are ashamed to examine it. Say, if there is any thing exaggerated, you who move within the precincts of the Royal household; but do not reject the old picture, because the several offices might have obtained new-fashioned names. Royalty is a species of sacred mystery, whom no one can rightly define, but those who have access

to it, and those may be considered a species of priests, who will never open the eyes of the people to a true knowledge of that, which supports themselves in luxury and idleness. It is a political *sanctum sanctorum* which has put to death the stranger that has been curious enough to draw aside the veil. But the day of mystery and miracle is over, the veil is withdrawn, there was nothing concealed, it was a hoax, and my picture may be read by he who likes it, without fear of pain or punishment in this world or the next. The cheat is discovered, the political priestcraft abolished, and mankind beginning to see clearly, and to live in peace and happiness. The career of the present King is such, that Republicans may lay on their oars, he is doing himself all the drudgery they would otherwise have to perform. I sincerely thank him, and hope that I shall be able to say, that his reign has been a most useful one to the nation; and that it may be so, every man who is worthy of being called a citizen will join with me and repeat the wish. I am afraid that my picture of monarchy will be but a very faint one in a few month hence, so I embrace the opportunity of exhibiting it now, before it is portrayed by a more powerful hand and in more striking colours. I have used the best materials I could find, and have done my best in the arrangement of the figures, and I confidently hope, that like Mr. Haydon's nonsensical picture, it will ere long be publicly exhibited in the church for the admiration of all vacant minds.

R. CARLILE.

Dorchester Gaol, July 29th, 1820.

TO CORRESPONDENTS.

Q.R.S.F. will find a letter for him at Fleet Street, on the 1st of August, in answer to some observations made by him to the Editor.

TO MR. CARLILE.

DEAR SIR,

It is with unfeigned sincerity that I express my gratitude to you, for the pleasure I have received in perusing the many invaluable works that have been published by you, and I observe with admiration, the bold and fearless manner in which you wield the invincible weapons of REASON and TRUTH.

It is as a citizen of the world, and on the broad basis of universal philanthropy, that I congratulate you on the wonderful effect which your *well-timed* publications have had on the disinterested of all classes of the community. If I may judge from my own sphere of observation, already methinks I see the great bulwarks of corruption, viz. Superstition, Delusion, Ignorance, and Error, tottering to their fall before the convincing arguments of the "Age of Reason."

"Go on, go on, straight forward," as the late Lord Ellenborough used to say, continue to separate and carefully discriminate between *morality* and *religion*, that is to say, between *truth* and *falsehood*, and I do not hesitate to predict, that in spite of vice societies and despotic governments, we shall very soon have the satisfaction of seeing fanaticism and delusion of *all kinds*, evaporate from the continents of Europe and America.

I would also urge on my fellow countrymen, and all who have the happiness and welfare of the human race at heart, to lend a helping hand to the great work of universal restoration of rights, civil and religious. It is certainly not to be expected (amongst Englishmen at least,) that thousands, and tens of thousands, who hold the same opinions as yourself, can look supinely on, whilst you are immured in a dungeon, and your wife and family suffering all the persecutions which it is in the power of an arbitrary and wicked established priesthood to inflict.

It is a lamentable fact, that there are innumerable admirers of your conduct, who are warm friends to liberty, and whose names have some weight (as it is called) in society, but who still, from a foolish cowardly timidity, restrain themselves from making a public avowal of their principles; and, owing to the general odium which religionists have contrived to attach to the simple word "Infidel," they are rendered, as the immortal PAINE justly remarks, "neither bold enough to be honest, nor honest enough to be bold." As for myself, I swear "eternal hatred to religious fanaticism, that foul pander to the lust of tyranny, that bane of human freedom, that eternal enemy to mental peace;"—and, although from my situation as a tradesman, I am aware that I necessarily expose myself to the merciless fangs of petty local

despots, as well as the censures of weak though well-meaning friends, I am determined never to disguise my real sentiments, being convinced that no man's principles can be good which he is ashamed to own.

I think, too, with your patriotic correspondent Mr. J. B. Smith, that "that man does not deserve freedom who will not struggle or make any sacrifice to obtain it."

I am, Sir,

Your sincere well-wisher,

ROBERT ARMSTRONG.

Stokesley, Yorkshire, July 15, 1820.

SUBSCRIPTIONS.

	£.	s.	d.
A friend to the cause	1	0	0
Seventh payment of the weekly pence, of a few friends to civil and religious liberty—P. Christie, Collector	0	7	10
Four Deists—(T. H., C. B., J. W. J., T. H. B.)	0	6	0
Mr. Hunt	0	2	6
Mr. Applebie	0	2	6
W. J.	0	2	6
Norwich	2	0	0
Be pleased to accept the following sum of One Pound, being the produce of a subscription entered into by a few friends to Mr. Carlile, as a small token of respect of the sentiments and principles of which he is the strenuous and suffering advocate—Per J. K.			
	1	0	0
Eighth payment of the weekly pence, of a few friends to civil and religious liberty—Per Christie Collector	0	11	8
J. C.	0	2	0
An enemy to persecution, from Macclesfield	1	0	0

CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED."—From p. 468.

I proceed to the seventeenth chapter:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?"

We have a neat little miracle performed in this chapter, which, although it be a pleasing one, and on a small scale, may be considered the most important of all performed by Moses and Aaron. There is one thing worthy of notice, that the princes are again in this chapter said to be but twelve, one for each tribe, and to shew them the superiority of Moses and Aaron, they are each to bring their rod and lay them down with Aaron's rod, and he whose rod is found to have budded, is to be the favourite of Jehovah. This trick would have read much better, if the different princes had been allowed to wit-

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ness the bud, bloom, and almonds, rising from the rod of Aaron. But no, they are laid up for a night, and how easy was it for the priests to cut off the branch of an almond tree, with its fruit on it, if such a thing were to be found near, and displace Aaron's rod. To a mind which rejects the whole of this absurd nonsense, it is difficult to offer any thing by way of comment, for to make room for comment, it is first necessary to encourage the delusion so far, as to admit its probability. However if any Jewish or Christian Priest can now in my presence make a rod, or branch of any tree, bud and blossom, without the aid of the parent stock, or a fresh planting of it, I will become as strenuous a supporter of either of their religions, as Paul was of the Christian. If it was done at any time, it may be done now. The God of nature changeth not.

I shall have no occasion to insert the 18th, 19th, or 20th chapters, as the two first contain some scraps and repetitions of the law, and the latter a subject which I shall notice passing. In the 18th chapter mention is made of the necessity of redeeming the first born, of both man and beast; this redeeming means, that a price is to be paid for it to Jehovah, or rather to the priest. I shall amuse the reader by borrowing a quotation from Dr. Adam Clarke, on this occasion: it is in his commentary on this very chapter, and the same subject, as follows.—
 ‘ According to Leo of Modena, it is performed in the following
 ‘ manner: When the child is thirty days old, the father sends
 ‘ for one of the descendants of Aaron; several persons being
 ‘ assembled on the occasion, the father brings a cup containing
 ‘ several pieces of gold and silver coin. The priest then takes
 ‘ the child into his arms, and addressing himself to the mother
 ‘ says—PRIEST. *Is this thy son?*—MOTHER. *Yes.*—PRIEST.
 ‘ *Hast thou never had another child, male or female, a mis-*
 ‘ *carriage or untimely birth?*—MOTHER. *No.*—PRIEST.
 ‘ *This being the case, this child, as first-born, belongs to*
 ‘ *me.* Then turning to the father, he says:—PRIEST. *If it*
 ‘ *be thy desire to have this child, thou must redeem it.*—
 ‘ FATHER. I present thee with this gold and silver for this
 ‘ purpose.—PRIEST. *Thou dost wish, therefore, to redeem*
 ‘ *the child?*—FATHER. I do wish so to do. The priest then,
 ‘ turning himself to the assembly, says:—PRIEST. *Very*
 ‘ *well; this child, as firstborn, is mine, as it is written in*
 ‘ *Bemidbar, (Num. 18, 16.) Thou shalt redeem the first-*
 ‘ *born of a month old, for five shekels, but I shall content*
 ‘ *myself with this in exchange.* He then takes two gold

'crowns, or thereabouts, and returns the child to his parents.' Priestcraft has ever been the same in all countries, and all ages, its object is to keep up a delusion at the expence of the deluded, the better to keep them in a state of subjection and degradation. Oh, miserable man, when wilt thou reject this canker-worm, that continually preys upon thy vitals!

The twentieth chapter introduces the children of Israel murmuring for want of water; and every one will admit that this is a serious ground of complaint in a dry and sandy desert. The people, as a matter of course, wish themselves back by the side of the Nile, and tell Moses, that they are grievously disappointed in all his promises; for, instead of bringing them into a land flowing with milk and honey, he had brought them from such a land, into a desert. Moses receives instructions to draw water from the rock, in the old way, by waving his rod over it, and addressing a few words to it; but he is in such a passion, that he says to the people, "Hear now, ye rebels; must we fetch you water out of this rock?" and thus saying, he smote the rock twice with his rod, more like an harlequin or a fairy. For this last act, Jehovah is offended with him, and tells him, that he nor Aaron shall not come into the promised land, because he smote the rock, instead of bidding water to come out of it! There is also in this chapter a curious account of a message sent to the king of Edom, begging permission to pass through his country; but he positively refuses, and comes out with a sufficient force to frighten Jehovah and Moses from their purpose. In some chapters, this gang of robbers are represented to us as an innumerable host, with an invincible God with them—in others, as the present, we are taught to view them as a mere banditti, with a cowardly captain! For some unknown cause, Aaron is disgraced from the office of High Priest, and dies—it reads as if he were put to death. We must now take our leave of Aaron and Miriam, both of which are said to die in this chapter; but I rather think, Aaron has to suffer another death yet—we shall see by and by. I perceive the poor Israelites were just in the same situation, as Englishmen in the present day; because they had nothing to eat and drink, they murmured, and were called rebels, and put to death without any ceremony. Our present rulers have no doubt well read the Bible, for they seem to be acting on the principles laid down in the worst parts of it.

I shall also notice a few points in the twenty-first chapter, without inserting it. In the first verse we are told that the Canaanites, having heard of the approach of *Israel*, by the way of the spies, came out and fought against them, and took some of them prisoners. From this it appears that the Israelites proceeded immediately on the return of the spies; and the forty years which they were threatened with spending in the wilderness, is quite lost sight of; and although we are, in different parts of the Bible, told that this forty years were accomplished, yet not a word is said of any transaction during that time, but, on the contrary, we find the Israelites still on a straight forward journey! The second verse of this chapter tells us, that Israel vowed a vow unto the Lord, and said, "if thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities." Jehovah is delighted with this proposal, and "delivered up the Canaanites; and they were utterly destroyed, them, and their cities." One would imagine from this, that we should hear no more of the Canaanites; for an utter destruction implies an extermination; and we are always told, that the Israelites did things by wholesale. I rather think we shall meet with the Canaanites again by and by, in our progress through this book of fibs, for it is dangerous to say that they are lies, at least, unlawful! Jehovah is made to give this place, where the Canaanites were extirpated, the name of *Hormah*; and it appears that it was a new name for it; but on looking back to the last verse of the fourteenth chapter, we are told that the Amalekites and the Canaanites, smote and discomfited the Israelites, even unto *Hormah*. This is one of the specimens of Bible accuracy! In this chapter we again find the people grumbling, that they had neither bread nor water, and it appears that they had taken a surfeit of the manna! Jehovah sends fiery serpents among them, and makes them buckle to. Moses is obliged to make a serpent of brass, and place it upon a pole, that those who had been bitten, might look upon it and live. Those little matters are related, as if a serpent of brass was to be made in a minute. It would, now-a-days, be a week's work for the best brazier in the country, if it was of any size to resemble the original. This is again a new trade for Moses. This chapter concludes with a great deal of successful fighting on the part of the Israelites.

We now come to the all important story of Balaam and his

ass, and to be as faithful and just as possible in my observations on this most wonderful tale, I shall first insert the whole story as it stands in the Bible. It is as follows:—

“ And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. And Balak the son of Zippor saw all that Israel had done to the Amorites. And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel. And Moab said unto the elders of Midian, now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, behold, there is a people come out from Egypt: behold they cover the face of the earth, and they abide over against me. Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. And the elders of Moab, and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam. And God came unto Balaam, and said, what men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam, thou shalt not go with them; thou shalt not curse the people: for they are blessed. And Balaam rose up in the morning, and said unto the prince of Balak, get ye into your land: for the Lord refuseth to give me leave to go with you. And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us. And Balak sent yet again princes, more, and more honourable than they. And they came to Balaam, and said to him, thus saith Balak the son of Zippor, let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night, and said unto him, if the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And

Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balaam, what have I done unto thee, that thou hast smitten me these three times? And Balaam said unto the ass, because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, nay. Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. And Balak said unto Balaam, did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjath-huzoth. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people."

And Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he sheweth me I will tell thee: and he went to an high place. And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram. And the Lord put a word in Balaam's mouth, and said, return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo! he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! And Balak said unto Balaam, what hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, must I not take heed to speak that which the Lord hath put in my mouth? And Balak said unto him, come, I pray thee, with me, unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. And he said unto Balak, stand here by thy burnt offering, while I meet the Lord yonder. And the Lord met Balaam, and put a word in his mouth, and said, go again unto Balak, and say thus. And when he came unto him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, what hath the Lord spoken? And he took up his parable, and said, rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Behold, I have received commandment to bless, and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the

slain. And Balak said unto Balaam, neither curse them at all, nor bless them at all: but Balaam answered and said unto Balak, told not I thee, saying, all that the Lord speaketh, that I must do? And Balak said unto Balaam, come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon. And Balaam said unto Balak, build me here seven altars, and prepare me here seven bullocks and seven rams. And Balak did as Balaam had said, and offered a bullock and a ram on every altar."

"And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lift up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations, his enemies, and shall break their bones, and pierce them through with arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. And Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, spake I not also to thy messengers which thou sentest unto me, saying, if Balaam would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? And now, behold, I go unto my people; come therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most high, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of

Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Ashur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Ashur, and shall afflict Eber, and he also shall perish for ever. And Balaam rose up, and went and returned to his place; and Balak also went his way."

This story of Balaam and his ass is so common an objection to the truth of the Bible, that I do not expect to advance any thing new upon it. It is a tale, that in fact, needs no comment, as the illiterate ploughboy, who might not be able to read himself, would startle at hearing it read, and swear it was a lie, for an ass could never speak. If he was told that God had made him speak, he would, if he had ever formed a single idea of God, find him to have received a degradation in his mind. We have found nothing since the talking serpent that any where approaches this most farcical affair. Balaam throughout the business is depicted as acting a manly, bold, and upright part, there does not appear to be any thing like deceit in his character, and why Jehovah should become angry with him, and threaten to kill him, no one can imagine, but must attribute it to that odd kind of caprice, which he occasionally displayed; such as trying to way-lay and frighten Moses at an inn, when he (Moses) was on his (Jehovah) own errand. In a former chapter, the twenty-first, we read that the Moabites were utterly extirpated by Sihon, king of the Amorites; it is in the following words:—"For Heshbon was the city of Sihon, the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon. Wherefore they that speak in proverbs say, come into Heshbon, let the city of Sihon be built and prepared: For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites." After reading the above, may we not wonder what Balak king of Moab this

could be, that sent for Balaam, since we find that Sihon conquered Moab and took possession of it, and Israel conquered Sihon and took possession of all his lands. I must ask Mr. Horne to clear up this difficulty. However, as the Bible is forced down our throats with the key of the dungeon, we must, I presume, take it and believe it as it stands, so I shall not further dispute Balak's title to be king of Moab, even after the Israelites are said to have conquered it. I can really say nothing now on the dialogue between Balaam and his ass. I can only smile at the tale, and must leave the reader to do the same. It appears that Balaam had to thank his ass for saving his life, for if it had not turned away, he would have come in contact with the angel's sword. One might wonder what an angel's sword was made of, whether it was steel, whether they have iron mines in heaven, and forges, and Vulcans and Cyclops to work them. Another circumstance is singular, and that is, that the sword must have been invisible to Balaam as well as the angel, for it is said that the angel drew his sword. I suppose, that every thing which is of heavenly manufacture, has the faculty of being invisible. But why should the angel oppose the journey of Balaam, since he did not venture to take a step without first consulting Jehovah, and never, in the least, deviated from his instructions. It appears, that after all, the angel came on a fool's errand, for he did nothing but mortify Balaam a little, and then allowed him to pass on, in the way in which he was going before. It may be supposed that it was a kind of angelic amusement, to make the ass crush Balaam's foot, and get a banging for it until it was forced to open its mouth and speak for itself. One would imagine that Balaam had been accustomed to hear his ass speak, for he enters into the conversation without expressing the least surprise. We next find Balaam offering no less than 21 bullocks, and as many rams, as a burnt offering to gratify the savoury appetite of Jehovah, and this too he does at the expence of Balak, who had not only to pay the reckoning, but to have his enemies blessed to the bargain! There is another thing, still more astonishing than the prating of Balaam's ass, in this tale, and that is, that Christians should find prophecies about their Saviour Jesus, in this affair between Balaam and Balak. After the first sacrifice, when Balak asks Balaam to curse Israel, he replies, speaking from a high mount or hill, whence he is supposed to behold the Israelites encamped at a distance:—'How shall I curse whom ' God hath not cursed? or how shall I defy, whom the Lord ' hath not defied? For from the top of the rocks I see him,

‘and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!’ The Christian makes all this farrago apply to his Jesus, and says, that Balaam spoke prophetically, particularly in the last sentence quoted, whereas it is evident by reading the foregoing part of the tale, that Balaam is speaking to Balak in the view of the Israelites. The whole is the hyperbolical language of a Jew, and little did he think when he composed this tale, that it would have been perverted to the use and purpose of a different sect of religionists in opposition to his own. Balak bids Balaam try again, if he can not curse them, and Balaam goes on another high hill, and makes another sacrifice, in the midst of which, he steps aside and receives a whispering hint from Jehovah, and returns to Balak and says: ‘God is not man, that he should lie; neither the son of man, that he should repent: hath he said, and shall not do it? or hath he spoken, and shall he not make it good?’ This is written in a stile worthy of being applied to the God of Nature, but we have found Jehovah to be the reverse of all this statement. Again, he says, ‘He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.’ We certainly have not found Jehovah complaining of the iniquity of Jacob, although every reader must complain of it; but he has been continually crying out against the perverseness of the Israelites! In the next verse Balaam says, that Jehovah possesseth the strength of an unicorn! An excellent comparison for a deity! Again, ‘Surely there is no enchantment against Jacob, neither is there any divination against Israel.’ The belief in enchantment and divination, has always prevailed throughout Asia and Africa, and so prevails to this day. It has also prevailed in Europe, but I am happy to say, that all intelligent men in this and neighbouring countries, begin to reject the idea altogether. It was never in the power of any one human being to injure another, but by natural means. Any talk or pretence to supernatural powers, has its foundation in fraud and falsehood. There is nothing supernatural. Again, in this same oration, Balaam is made to say as follows: ‘Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down untill he eat of the prey, and drink the blood of the slain.’ Whether such horrid barbarity was ever practised by the Jews, among their

other barbarities, I cannot pretend to say, it is probable enough; but this we know, that the Scythians and Tartars drank greedily of the blood of their slain, and prided themselves on drinking out of the skulls of their enemies! In another parable delivered to Balak, Balaam says, speaking of Israel, 'He shall pour the water out of his buckets, and his seed shall be in many waters, and his King shall be higher than Agag, and his kingdom shall be exalted.' This was evidently written after Samuel the Priest had caused Agag to be hewn in pieces; for in addition to that event, the Israelites it is said, had no idea of a king and kingdom until that time; when they grew thoroughly sick of their imaginary God and King Jehovah. It is a blundering anachronism of the compiler, and such as the Bible abounds in. The last parable of Balaam is considered the most important by the Christians, it is thus: 'Balaam the son of Beor hath said, and the man whose eyes are open, hath said: He hath said, which heard the words of God, and knew the knowledge of the most high, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.' The Christian imagineth, in the imbecility of his mind, that this emanation from Jacob is his man-god Saviour, but there is not the shadow of a reason for such an opinion, for if we admit the contrary, it was incumbent on Jesus to have smitten the corners of Moab, and to have destroyed all the children of Sheth, and further, should have destroyed him that remaineth of the city; if any one can say what city is intended, or whether it applies to citizens generally. Nothing can be more presumptuous, nay ridiculous, than to apply any thing here to Jesus. It is a tale that hath a beginning and ending of its own, and so far differs from the Bible tales generally. It is connected with nations that were totally extinct in the era of Jesus. To me the case appears to be simply this, that after the Jews had imbibed a notion that they were the chosen people of a powerful God and found themselves in a state of captivity and degradation, they invented the story, that some powerful prince should rise and rescue them. They have fabricated many allusions of this kind in their scriptures, and the bigotry and greater folly of

the Christians has made them endeavour to wrest those allusions from the Jews to support their own superstition. The Jews are still waiting for this "Star of Jacob," although 3,000 years have passed away since their first captivity and degradation; for we no sooner find Joshua dead, than their own accounts represent them as subjugated by the Philistines. At intervals of prosperity they have forgot the "Star of Jacob," and apparently cared nothing about it, but they have no sooner been in adversity, than this has been their hope and comfort. If they find any real comfort in the idea, I for one should be sorry to deprive them of it, but I cannot help thinking, how ridiculous it is for one generation to be lifted up, and contemplating the ideal prosperity of the next, in which perhaps they may have not a surviving relative. It is the duty of man to endeavour to lay the basis of prosperity to succeeding generations, because, in so doing, he in some measure lays the basis of his own prosperity and happiness whilst living: but for a man to subject himself to be a kind of outcast in society, as the Jews in some measure are, under the ridiculous notion, that in some 2 or 3,000 years hence, his sect or race might be raised into prosperity by a successful leader, is, in my opinion, a degree of fanaticism amounting to madness. As long as the Jews continue to confine their marriages within their own sect, they will continue a distinct people, but as soon as they give up their superstitious notion of a Messiah, and intermarry, they will amalgamate with the different people amongst whom they may dwell, and soon be lost sight of as a distinct people. Their peculiar priesthood, and their sacred laws, have a strong tendency to keep them distinct, and to prevent their intermarrying with any but their own sect; but many of the intelligent and educated part of them do not hesitate to ridicule the Pentateuch, and conform themselves to the customs of the country in which they dwell. Perhaps the existence of that foolish religion called Christianity, has a strong tendency to render the Jews obstinate in their opinions, on the ground that they must have a better claim to understand the meaning of their own scriptures, than the Christians can have. I consider that the decay of one will be the decay of both, and that an extended progress in science will be the Messiah for the reconciliation of all.

I have now given the reader all that I can advance on the subject of Balaam and his ass, and I think that he will discover that Balaam's parables were written by the same hand as many of the other poetic and rhetorical flourishes throughout the Bible, particularly the Book of Psalms. I cannot deny

myself the satisfaction of laying before the reader the whimsical story and opinion of Dr. Geddes, on this subject.

‘ The story of Balaam’s ass has often been an object of ridicule, and the critic above-mentioned (Jerusalem) thinks it was all a fiction of Balaam’s, to save himself from obloquy if he should bless, instead of cursing the Israelites. To me there appears nothing strange in the story of the ass, but the manner of telling it; and that ceases to be wonderful, when we recollect the oriental mode of narrating. Balaam is riding on his ass, on as yet a doubtful errand: the ass startles at something, and turns aside from the way; thrusts her master’s leg against a wall, and at length falls down under him. All this he takes for a bad omen, and a sign that his journey is not agreeable to God: God is thence conceived to be angry with him, and an imaginary dialogue ensues between God and Balaam, as had before been supposed to be held between Balaam and his ass. I believe there are few gentlemen who have not held such dialogues with their horses. I have frequently conversed with mine; and, indeed, an occurrence once happened to me not unsimilar to what happened to Balaam. I was riding on a favourite little mare, in a very narrow path, which had a high wall on one side, and a deep rapid river on the other. All at once my palfrey stopped short, and wanted to wheel about and return. It was not, however, an angel which she saw, although it had wings: it was a dead crow lying in the path; and which, without alighting, I could not get my mare to pass. I was scarcely on her back again, when, a loose stone falling from the top of the wall about three paces from her nose, she jumped aside with vehemence; and although she did not thrust my leg against the wall, she threw herself and me into the river: and, if she had not been an excellent swimmer, we should have both been drowned. It may be readily supposed, that I was angry. Whether, if I had had a sword in my hand, I should have threatened to slay my mare, I know not: but certain it is, that I scolded her egregiously, and would probably have beaten her unmercifully, if this same story of Balaam’s ass had not naturally presented itself to my view. My poor poney seemed to say, in a piteous tone; “Am I not thine own *mare*, upon which thou hast ridden since ever I came into thy possession? Was I ever wont to do to thee so before?” This she seemed to say as effectually as if God had opened her mouth: so effectually, that I instantly said “No,” and gently lowered the suspended

‘whip.—Now, if the manners of our country resembled the
 ‘manners of Balaam’s country, and our style of writing their
 ‘style; and if I had, like Balaam, been reputed a prophet or
 ‘a soothsayer; and, in that character, been sent for by the
 ‘King or his ministers to curse the French (for example), and
 ‘if this accident had happened to me on the road; would it not
 ‘have been considered as a sign from heaven, that my jour-
 ‘ney was not a lucky one? And perhaps I should have been
 ‘inclined to stop, and return; unless the *wages of unright-*
 ‘*eousness* had tempted me to go on in which case I should,
 ‘most probably, have imagined that an angel of God bade me
 ‘proceed, &c. &c.—Such an occurrence would, by an orien-
 ‘tal historian, be narrated in the dramatic manner in which
 ‘we have the story of Balaam’s ass, and many other such
 ‘stories in the Hebrew writings.’

The Doctor seems to have believed one half the tale: he was
 a true free-thinking Christian, to find a new construction for
 the contents of the Bible.

I proceed to the twenty-fifth chapter:—

“And Israel abode in Shittim, and the people began to commit
 whoredom with the daughters of Moab. And they called the people
 unto the sacrifices of their gods; and the people did eat, and bowed
 down to their gods. And Israel joined himself unto Baalpeor; and
 the anger of the Lord was kindled against Israel. And the Lord said
 unto Moses, take all the heads of the people, and hang them up be-
 fore the Lord against the sun, that the fierce anger of the Lord may
 be turned away from Israel. And Moses said unto the judges of Is-
 rael, slay ye every one his men that were joined unto Baal-peor. And,
 behold, one of the children of Israel came and brought unto his bre-
 thren a Midianitish woman in the sight of Moses, and in the sight of
 all the congregation of the children of Israel, who were weeping be-
 fore the door of the tabernacle of the congregation. And when Phi-
 nehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose
 up from among the congregation, and took a javelin in his hand: and
 he went after the man of Israel into the tent, and thrust both of them
 through, the man of Israel, and the woman through her belly. So
 the plague was stayed from the children of Israel. And those that
 died in the plague were twenty and four thousand. And the Lord
 spake unto Moses, saying, Phinehas, the son of Eleazar, the son of
 Aaron the priest, hath turned away my wrath from the children of
 Israel, while he was zealous for my sake among them, that I con-
 sumed not the children of Israel in my jealousy. Wherefore say, Be-
 hold, I give unto him my covenant of peace: and he shall have it, and
 his seed after him, even the covenant of an everlasting priesthood;
 because he was zealous for his God, and made an atonement for the
 children of Israel. Now the name of the Israelite that was slain,
 even that was slain with the Midianitish woman, was Zimri, the son

of Salu, a prince of a chief house among the Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur: he was head over a people, and of a chief house in Midian. And the Lord spake unto Moses, saying, Vex the Midianites, and smite them; for they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague, for Peor's sake."

Jehovah is here painted in the true character of an oriental despot, and his beloved people, as preferring every other God to him. 'Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.' This would have been a delectable treat for Jehovah to see 600,000 trunkless heads dangling about in the air. However we find that only 24,000 fell at this time, as a sacrifice for the rest, and what our modern rulers and judges would term a severe but necessary example to public safety and public justice. Moses had set the people an example in taking a wife from every nation which he came near, and they were anxious, like courtiers now a day, to ape their chief: but it so happened, that what was essential for the honour and gratification of Moses, was injurious to the morals of the people, and the well being of society. Such is the present case with the king in this country, if so immoral and debauched a character in humble life, came into a court, for damages, in consequence of criminal conversation with his wife, whom he had never protected, he would, if he did not lose the verdict, be sent out of the court with a farthing. But every despot wishes to rule by laws, which he cannot submit to himself, and this was the case with Moses, and in consequence of the people irritating him, they are all to be decapitated! Jehovah takes Phinehas into his especial favour, because he was zealous enough in his cause to run a man and woman through the belly! Jehovah was sadly annoyed by his brother deities. In the twenty sixth chapter, we find the children of Israel were again numbered, and they do not amount to more than they did near forty years before, when they left Egypt: this is a very bad sign of the power of their God to increase and multiply them. We are also told in this chapter, that the children of Korah died not in the affair of their father; I am sure, that I understood before, that the earth swallowed up Korah, his wives, and his little ones!

(To be continued.)